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LITERARY.

The Soul's Departure.

BY ALEXANDER POPE.

Vital spark of heavenly flame!
Quit thy mortal frame!
Trembling, hoping, ling'ring, flying,
O, the pain, the bliss of dying!
Cease, fond Nature! cease thy strife,
And let me languish into life.

Hark! they whisper! angels say,
Sister spirit, come away!
What is this absorb'd glee?
Stolen senses, shut my sight,
Drowns my spirit, draws my breath?
Toll me, my Soul! can this be death?

The world recedes! it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring!
Lend, lend your wings! I mount—I fly!
O Grave! where is thy victory?
O Death! where is thy sting?

The Dying Never Weep.

'Tis said the dying never weep;
Is it because the chill of death
Insensate makes them to this earth,
With every parting breath?
It cannot be they call for friends—
Ask by the father to be pressed—
And long to lay the drooping brow
Upon a mother's breast.

Why do the dying never weep?
O, they have reached the point of time
That is for aught like earthly tears,
Too wondrous, too sublime!
Their spirit eyes new beings mark;
And on their ears the future's sea
Already, through the shadows, wafts
The voices of eternity!

O, say, why should the dying weep?
Weep, with such angel throngs around!
Weep, when their brows shall be so soon
With the immortal crown'd!
It is the living that should weep—
The living, yet to wear their chains;
But not the dying, with that call
To God's eternal plains!

[Written for the Banner of Progress.]

THE LUNATIC BRIDE.

BY FANNY GREEN M'DOUGAL.

The Usurer's Dream.

"A bitter cold day, and a terrible stormy night, but quite comfortable here," said the Honorable Godfrey Grandswine, as he drew his deeply cushioned chair nearer the glowing grate, and sat down to the luxury of rest. Rest! And why should he not find it—he, who had been astray since the early morning, with a sharp look-out in every direction, to see that all the thousand ends involved in the heavy business, in which he was at once mover, manager, and sole proprietor, met as they should—that is to say, with the greatest possible product, and the least possible loss? Was he not a lord on 'Change, treading the pave of Wall street, with the proud assurance of a royal speculator? Why should not the millionaire, whose gains were multiplied by thousands, find repose?

This little room was his sanctum. No intruding foot of wife or daughter, with want or wail, or railing, ever passed its threshold. The grand house, with its twenty feet of marble front, could not exclude domestic jars; but this small apartment was his city of refuge; and wealth had done its most to enrich and adorn it according to the taste and character of the man. A Turkey carpet, with so deep a tufting, that its gorgeous flowers almost embedded the step, met his slipped feet; and the deep bay window was adorned with the richest drapery. There were a few busts of eminent men, and a few pictures; but the most conspicuous works of art were three statues, elegantly executed in marble. These were Rothschild, Stephen Girard, and Jacob Astor, all as large as life, and they occupied alcoves constructed for the purpose. But, towering high above them all, was a massive and gigantic head of Midas, which he often boasted of as being a genuine antique; but a classic scholar might easily see that the long, pendant ears had been cropped by the mercy of some modern artist.

He leaned nearer to the fire, drawing the rich robe of Cashmere more closely round him, as if he shivered; as he did so, dropping the heavily-embroidered lining of royal purple satin almost into the grate. But he quickly drew it aside, and seemed to fall into a reverie, apparently yielding to the potent repose of the place and hour.

In a few minutes, however, he started, as if some awaking thought had suddenly stung him, and almost sprang from his chair, at the same time exclaiming, with a thick and smothered breath, "To-day is the twenty-seventh!" and then he dropped back again among the piling cushions, and sat so still, it seemed almost as if he had spoken in his sleep, and relapsed into slumber.

He was thinking of his only brother, and where and how his family might be, this stormy night. One year ago, this very day, he had foreclosed the mortgage, by which he held his brother's cottage, the fruit of many years of hard, up-hill work, with a sick wife to care for, and other obstacles to contend with.

"It was all fair," he said to himself, consolingly. "Not a flaw in the whole proceeding. Yes, I've been perfectly honorable," he added, gathering confidence in himself. "I show no favor to relations—that's my rule. Business is business, and I always go on the square."

After a little, he continued, with a shadow of compunction in his voice—"To be sure, the bank

failed where his money was deposited; but that was his look-out, not mine. A man should have eyes all round his head, to see sharpers sharply enough, and keep the Bulls and Bears at bay. But he's got to learn it somehow, or he will never be able to take care of himself; and his best teacher is his best friend."

"Wonder where they live?" he continued, after throwing on more coal, and turning down the gas somewhat, so that the alabaster Lily, the flame seemed to bloom out of, looked wan and pale in the sudden change. "It's quite remarkable," he resumed, drawing still nearer to the fire, "that I never have heard from them since the last day of the business. Been expecting them all winter, and meant to do the handsome thing. I should give them all tickets to the public soup-kettle, which I patronize largely, and which, by the way, pays pretty well, as all charity does, if rightly managed."

"Yes, Godfrey Grandswine," he continued, after a little apparent reflection, "you're a benevolent man, and you pay pretty well for the reputation. But, as I said before, if properly invested—that is, in good popular interests—it pays best. Let me see; the books will show—always have it booked, just like everything else. Like to see at a glance how I stand, all round, Church and 'Change, above and below. There's \$2,000 to the American Tract Society; \$1,500 to the Board of Foreign Missions; \$500 as an outfitting wardrobe to the Reverend Phineas Blacklight, Missionary to Bengal; not less than \$3,000 a year to Old Trinity; and about as much more, in donations to churches and other religious and charitable institutions."

"All right, Godfrey Grandswine," he said, at length, with a half chuckle, rubbing his hands together, and then spreading them before the newly-kindling coals.

Then, dropping again into the pile of crimson cushions, he seemed to subside into a real calm. After remaining thus a while, he rose and dropped the heavy crimson curtains until their rich gold fringes swept the floor, and, turning off the gas still further, went back to his seat. He was looking in the fire; and the glowing and deadened coals, and the white and gray ashes, all blending together, were, by some strange necromancy, wrought into faces and forms, and landscapes of inconceivable brilliancy and beauty; and thus he was led away, without knowing how or whither he went, till the grate into which he gazed, the room, and all things in it, disappeared from mind and eye, and other forms took possession.

He first went to a small cottage, standing by a wood-side, where a poor widow dwelt with her two sons, John and William May. Away over the hill, almost a mile off, was an elegant mansion, where the rich Mr. Vinton lived with his only child, the tender and delicate little Dora. It is an early May morning, and the elder boy, John, stands swinging his dinner-basket very impatiently at the foot of the avenue that leads to Mr. Vinton's house. With a bunch of violets in his hand, he is waiting for the little Dora, that he may lead her to school, as he does every morning, coming half a mile out of his way for that purpose.

She comes at length, tripping gayly over the dewy grass, with her straw hat in her hand and her flaxen hair flying free in the fresh morning wind. He does not see her till she stands before him, with all the sweetness of the season in her face and figure; and the innocent kiss she gives in return for the wild flowers, is sweeter than the breath of violets.

Hand in hand they walked away together, and hand in hand they continued to walk through the changing months and years; and the flowers grew ever brighter, the brooks and birds more musical, the sunshine warmer, and the whole world more beautiful, as their childhood ripened into youth, and they entered more and more into the first pale mysteries of life and love.

Once more the boy of fourteen was waiting for the girl of twelve, on a mossy bank near the house of Mr. Vinton, and once more she came; but it was not with the elastic buoyancy of her accustomed step, for she knew he must be deeply saddened. That very day the barrier of their different social positions was for the first time interposed. Dora, with the children of all such as could afford it, had entered the academy, from whence John May and his brother were excluded by their poverty, and the necessity of doing something to help their mother. But a protecting angel stood all ways by his side, although the girl knew it not. It was the beautiful spirit of the loving and tender Dora, blessing him ever with an unseen smile; shining on him always with the sweet hope of an all-believing and loving heart. As she drew near, he bethought himself hastily, wiping his eyes with the coarse and patched sleeve of his round jacket; and he tried to turn away from the outstretched arms and the loving kiss that always saluted him.

"Why, what is the matter, John?" she said, at length; and a sudden shadow, as of some dark and unseen, but still impending cloud, swept over her bright face, and her slight, sensitive form shivered, as with a premonition of unknown ills.

"The fact is, Dora," he answered, at length, "I must go away—mother says I must; and I'm going."

"What for?—where?" asked the girl, with a look of undisguised alarm.

"Because I am poor, and must learn to work for my living, and try to help mother," he returned, moodily; "and because your father is rich, Dora, and you can go to the academy, and I can't."

The load of smothered feelings that had made his heart heavy, for a whole week, here broke away; and spite of his efforts to the contrary, the boy burst into tears, and sobbed frantically.

"O, what makes you cry so!" said Dora, wiping his tears away with her delicate kerchief, and drawing his face so close to her own that their breath mingled, at the same time whispering, "You shall go to the academy, John. I have asked my father to send you, and he is willing."

"You have, Dora!" returned the boy, looking into her clear, unshrinking eyes. "O, you are a good girl!" he added, drawing her to his arms, and clasping her to himself with a more yearning and passionate embrace than he had ever before dared; but the girl was quiet, though shy and sensitive.

"I sometimes wish," he continued, "that you were my sister, dear little Dora, for then it would be right to love you; but lately, somehow, it doesn't seem right."

"O yes, it is!" she returned—her bright, hopeful spirit breaking out again. "Father says I may love you, and I do love you dearly; though sometimes you think I don't."

"But look here, Dora!" he said, again relapsing into bitterness, as he held up a patched and faded sleeve. "Such clothes as these won't do to wear among the young gentlemen and ladies, and some of them from the city, too."

"I've thought of all that," she said, playfully clasping his hand, and leaving it all something large, and round, and heavy.

"What is it?" he exclaimed, opening his hand, and taking a large leop into the air, as if electrified by some unknown and unaccountable forces. "Look and see," was the quiet answer.

"It isn't a ten-dollar piece—a real gold eagle! is it, Dora?"

"Yes, John, and two of them. It's a twenty-dollar piece."

"So it is!" he said, reading the inscription on the coin. "How I should like to show this to mother! I don't believe she ever saw one in her life."

"There will be plenty of time for her to look at it, before she is ready to buy your clothes. Do you think that will be enough?"

"You amaze me, Dora! Is this twenty-dollar piece mine? and do you give it to me? O, no, Dora!" he added; "I can't take it, if I never have any clothes. It is yours, and you must keep it yourself. But it does look rather different from a pile of shin-plasters, anyway!"

"O, I shall feel dreadfully, if you say so, John. I've been nearly three months saving it. I wonder I never thought of it before. There's lots of candy, and sugar-plums, and nuts that I didn't eat, and that I'm all the better for not eating, now in your hand. So don't say any more about it, will you, dear Johnny?—for I never really knew how to enjoy my money till I found out I could give it to you."

And so the wonder-struck boy was sweetly reconciled; and they drew closer and more tenderly together than ever before. For hours they sat, side by side, in the loving and innocent faith of their unshadowned years; and the smile of the unseen angel pervaded the boy's whole being, and shone out of his face with a generous and glowing grace, that made him, spite of his coarse garments, refined and beautiful. And when the sinking sun reminded them that it was time to go home, a new crisis in their loves and lives had been passed over.

Years went and came, and then there was a day of separation. John, who had maintained a good standing in the academy, was to be sent to New York by his kind patron, there to enter a large mercantile house under the care of an intimate friend, an old school-mate of Mr. Vinton. And Dora, who was now quite a woman, and capable of perceiving the wisdom of this measure, sought to be reconciled; though the trial was severer than she knew of. When two lives are bound together by their whole affection, in all they remember, and all they hope for, they cannot be separated without great pain, even with the finest philosophy to soothe and heal the twin cords. And now, as the youth departed, though he verily believed that his whole life was to be a ministry of love to Dora, yet the angel that walked by his side looked back sorrowfully to the scenes of truth and innocence he had now departed from forever.

In due time, and at short intervals, letters came; at first overflowing with love, while a line of home and heart-sickness pervaded every line. Insensibly they were occupied in describing novelties, glittering with the brilliancy that often dazzles and too often misleads the inexperienced country boy. Then came his advent into society, and flaming descriptions of flaunting belles, and strange accounts of "fast fellows," which were neither intelligible nor agreeable to the simple Dora. There was a want in her heart, which all these letters more and more failed to respond to

but she always found some excuse for him—he had so much to do, and was so terribly tired out when night came, and often made so anxious by the new responsibilities he sustained. "Poor John!" she would sometimes say, "I wonder he gets any time, or spirit, to write at all." But the shortest and simplest word of love would have enriched her beyond the price of rubies or precious pearls. For want of it she drooped, insensibly, to herself; and, in her early May-day morning, the light faded from her heart and the blossom from her cheek.

The next Fourth of July was appointed for a return home, for rest, recreation, and a visit to his friends. Almost from the very beginning of the year Dora had been counting the days; and when at length he came, which was not in nearly a week after the appointed time, there was something so strange about him that she almost wished he had remained away; and now the silent angel turned her face from him, for it was almost always bathed in tears.

Dora, all this while, felt a nameless change. A difference, which she could not interpret, woke a new consciousness in her heart, and first revealed to her the possibility of disappointment and final ruin; while he, on his part, was always telling her how faded and care-worn she looked—often saying she would, at this rate, be an old woman before she was thirty. He criticized her dress, too, which always before he had thought so simply sweet and beautiful. He recommended high collars and a more dashing style, and wished she could only see some of the fine ladies he visited, that she might make them her models. There was one in particular, he would always say; and about that "one in particular" there seemed to be some strange and secret charm; but Dora was not jealous, and though unconsciously pained, she had no suspicion whatever of anything unfair in the case.

And so poor little Dora faded more and more, for she spent her nights mostly in weeping; why, she hardly knew, for John still said he loved her, though he did not, as formerly, associate her with all his plans for the future. At length the few weeks of probation were away, heavily enough, to both parties; and this time, though Dora would not have owned it to herself, she was scarcely sorry. Poor, tender heart! these days, dark as they had been, were but the gateway to more bitter and terrible trials.

Not long after John's return to the city, he received a letter from Dora, with the startling and stunning information that her father—who was nobleness itself—having some months before become responsible for a friend in great extremity, was unexpectedly held for the payment, which happening at a time of great financial pressure, he could obtain no respite and no favor; and all that he was worth, almost to the last dollar, went by the board.

To the utter consternation of the trusting little thing, John treated the whole affair coolly and cavalierly, saying that her father had behaved very foolishly and must take the consequences. He should never do so.

Another letter, and still more painful intelligence. The father, overwhelmed with sorrow and remorse for what he had done, fell ill of a brain fever, and died in a few days, leaving the tender child—who had been nurtured as daintily as if she were a queen—a penniless orphan. In the last moments of life there was a lucid interval, when, clasping his child to his heart, he exclaimed, "I have prepared for this. John, thank God! I will now be able to take care of you." But Dora could not write this part. Sensitive as she was, and with this strange or hint in her heart, she could give no admonition or hint of what had been. And thus she was left in her great loneliness, which seemed, to her, wide as the world. Everything was so dark and still, and life hung so heavily about her, it seemed as if she were enveloped in a thick black pall; and out of its suffocating folds she could not even hope to look.

This last letter received no direct reply. One of the clerks did, indeed, make a formal and ceremonious answer, in which Mr. May declined accepting an invitation to the funeral, on the ground of the pressure of business, and offered the customary compliments of condolence in very set and polished terms.

[TO BE CONTINUED.]

DISBELIEVERS IN THE DIVINITY OF CHRIST.—The Appletons have issued "Christianity and Its Conflicts, Ancient and Modern," by G. E. Marcy. He estimates that one-third of the United States deny the divinity of Christ, and classes them as follows:

Spiritualists.....	6,333,000
Unitarians.....	543,000
Universalists.....	1,000,000
Jews.....	500,000
Infidels and skeptics.....	2,000,000
Total.....	10,376,000

He supposes there are eight millions of this same class in Europe, leaving, out of the sixty million Protestants in the world, less than forty-five million Christians.

A BIGOT.—The mind of a bigot is like the pupil of the eye: the more light you pour upon it, the more it contracts.—O. W. Holmes.

Womanhood Suffrage.

Manhood Suffrage is surely destined to become dominant throughout the land. The experience of the last few years conclusively proves that the iconoclasts of the day will break every idol raised in honor of a false social and political creed, and rear in its place a superstructure dedicated to wisdom and justice, and the equal rights of all men before the law.

One step, made in the pathway of progress, is only an incentive to continue the onward march, and it is no ebullition in favor of a wild and impracticable theory, but the irresistible logic of events, that has burst the bonds of four millions of God's creatures, and is now raising them to man's estate, will confute and overthrow them all. Manhood suffrage will be a victory over a class—universal suffrage, a triumph over the world and all the buried ages. A conquest worthy the nineteenth century and the American people!

It is time that the press presented this subject to the people of the Pacific coast. Bring this matter squarely into the field, and while you resolve to stand or fall with it, in the name of consistency place side by side with it *undisputed enfranchisement*, and linked together as they are by a common origin of purpose, from their union gather strength. Both are the natural expression of the enlightened sentiment of the age—both are at present in the minority; but the deepest thinker on the continent has said, "In minorities lie the hopes of future ages; and if the statement be applied to that which is novel and untried, its truth is beyond all question. All indeed that is new is not right—nor is all that is old wrong; but there is a means of distinguishing the true from the false—a false theory with no investigation, fall to pieces of its own weight; a true one will gain strength in the process."

It is idle to attempt to dodge this question. Sooner or later it will be forced upon public attention, and a verdict demanded upon its merits. In view of this, it is the duty of the press, the exponent of the popular sentiment, to hold it up for consideration, and afford every facility for arriving at a proper sense of its bearing upon the general welfare. It would require a volume to set forth the arguments for and against it, and any discussion within the limits of an occasional communication must necessarily be brief and unsatisfactory. The most that can be done is to suggest a few of the most salient points on which are hinges the various objections to the measure, and point out the fallacies on which they rest.

The favorite argument of the opposition is, that, by permitting woman to mingle in the rough and acrimonious struggles of political factions, she will lose the domestic virtues and soft refinements which constitute her greatest charm, become dissatisfied with the duties of the wife and mother, and draw from the barriers that custom and affection have drawn around her, throw herself into the melee, where ambition, fraud, and avarice are striving for mastery, and all the claims of domestic life and her previous disabilities have been evaded. Were this true, it would certainly be an unpleasant picture to contemplate; but it is questionable if the force of habit and prejudice has not given rise to a more powerful than it intrinsically possesses.

The mass of the people is devoted to its individual pursuits, and limits its political aspirations to a proper understanding of the issues of the day, and an intelligent verdict thereon at the ballot-box. What is there to prevent woman from being in this manner a conductor with man? Certainly not lack of intellect; the doctrine of her inferiority in that respect is exploded. Not in want of interest, for what affects one touches also the other. Woman has been paying taxes for years, in direct or indirect form, and has been contributing her share to the support of a principle for which America fought seven years: "No taxation without representation." It may be urged that she is incompetent to perform military service. So are the "lame," the "blind," but are they disfranchised? If physical power is to be any criterion of fitness for public life and duties, Morrissey, the prize fighter, might be considered the truest exponent of what an American statesman should be.

The fact is, that, whether wittingly or not, man's opposition to this question rests entirely on selfish grounds. He fears that his prerogatives will be curtailed and his comforts lessened, by opening to woman a wider sphere for the exercise of her faculties. It is an objection eminently adapted to the cause in which it is enlisted, and deserves corresponding commendation. It is time that such ancient views and prejudices were made to feel the weight of an enlightened and progressive sentiment. It is time that man and woman, banded together by interest, affection, and equality, should walk hand in hand through the world, bringing to bear upon every question the combined feeling and intellect of society, one mind filling and completing the deficient measure of the other, and working side by side to accomplish the true temporal object of their being—the equal rights of all.—San Francisco Daily Times.

POPISH RIOTS IN ITALY.—The Protestants in Italy fare hard at the hands of the ignorant rabble. At Trani, according to the *Italia* of Naples, "a mob of filthy women, of ragged urchins, and of street porters, gathered together, and, egged on by the priests, immediately set to work, attacking the houses of the converts to Protestantism, breaking open doors, plundering and destroying whatever came under their hands, beating and maltreating the owners. Thence to the meeting-house, where the doors were knocked in and windows smashed by a shower of stones. Fortunately, the place was empty, and in a short time matters were brought to an end by the appearance of the authorities, who little by little managed to quell the tumult, dispersing those savage beasts to their several dens." What an enlightener of the mass of the people must theological religion be, when such are the results of its persistent indoctrination for upward of eighteen hundred years!

WORKS OF A. J. DAVIS IN GERMAN.—These are being published in Germany, and the fourth volume of the "Great Hermonia"—"The Reformer"—is already on sale in New York. The "Magic Staff" will also soon be ready, in the same language.

A BERKSHIRE graveyard has this epitaph: "Here lies the body of Mary Hawley, who died of severe Providence and cholera morbus."

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TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "EDITORS OF THE BANNER OF PROGRESS." All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & CO."

Rev. Mr. McMonagle's Seventh Discourse on Spiritualism.

The seventh lecture of the series, on last Sunday evening was introduced by the reading of the fourth chapter of Daniel, which recites the dream of Nebuchadnezzar the king, and its interpretation and fulfillment. Both dream and fulfillment, as matters of fact, deserve to be classed with those of Jonah in the belly of the fish, Joshua's success in causing the sun and moon to stand still, and the immense carrying capacity of Noah's ark. It was a great omission on Daniel's part, not to have stated how many acres were sown in herdsgrass for the gratification of Nebuchadnezzar's unnatural appetite. We fear there is a mistranslation in this chapter; and that Nebuchadnezzar, having enjoyed himself amazingly on the occasion referred to, intended to say he had been "in clover," which was mistaken by the prophet for "eating grass like oxen." At any rate, we read in the same chapter that Nebuchadnezzar's reason was afterward restored, which leaves it implied that he was not in his right mind when he thought he ate grass like an ox. And this is the most reasonable interpretation to put upon the whole affair; for he begins his story of the dream by complaining of trouble in his head. But we will leave Nebuchadnezzar in the field with his fodder, and pass on.

Mr. McMonagle admitted, in his opening prayer, that God still causes prophets to arise and prophesy when it becomes necessary to impart truth—a concession to Spiritualism which was unexpected at his hands, and is only just. He thanked God that we could always return to the Bible for instruction in the things of time and eternity; but he did not explicitly state whether the length of time occupied by events could always be determined from the Bible. If this were possible, we might inquire of him how long a period the six days of creation was, and when eternity began or is to begin. He made the usual claim for the authorship of the Golden Rule—attributing it to Jesus, when all the world now knows, or ought to know, that Confucius was the first to give expression to the sentiment, five hundred and forty years before Jesus was born; although it had previously existed in the writings of the ancients, from which he quoted it.

The text was from Jer. xxiii. 28-40. It is merely a denunciation against false prophets and prophesying, purporting, as usual, to come from "the Lord." In the 30th verse, "the Lord" threatens to "cast the people out of His presence," for this offense. If "the Lord" of the prophet Jeremiah was God Himself, who is omnipresent—that is, ever present everywhere—how could He cast any one or any thing from His presence? Such an act is an impossibility to an omnipresent God. And that He is such, the Bible itself repeatedly asserts. Why, if hell itself were a possible locality, God would be there also. "If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there." (Psalm cxxxix. 8.) So that even the damned will not be banished from the presence of God, as the orthodox frequently assume will be the case.

But again, as to the punishment of false prophets, the Lord declares to Ezekiel (Ezek. xiv. 9), that "if a prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet," and (v. 10) that "the punishment of him that seetheth unto him." Is that Divine justice? The lecturer went on to explain the difference between wakefulness and sleep; with which difference, we presume, both his hearers and our readers have been for some time familiar. He then spoke of a natural and a supernatural condition—the latter being, to every reasoning mind, an impossibility in fact, and therefore a contradiction in terms. The word *supernatural* has the same force as the word *nonentity*—both express our idea of that which has no existence. Spirits exist, and their existence is as natural as that of their bodies, Paul to the contrary notwithstanding. Paul is right, however, in declaring that "there is a spiritual body," and it is just as natural as that which is born of woman. It is this spiritual embodiment that clairvoyants see, and which appears to them illuminated, sometimes with a brightness like that of the sun.

Mr. McMonagle wasted words in trying to prove that the visions of the prophets were of a different type from modern dreams, and unlike the trances of modern mediums. The very text quoted in support of his view contradicts it in the outset. "And the word of the Lord was precious in those days; there was no open vision." And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see. And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep, that the Lord called Samuel; and he answered, "Here am I." Thinking Eli had called him, "he ran to Eli, and said, 'Here am I; for thou calledst me.'" But Eli, having been asleep, could not have done so, and said, "I called not; lie down again." This was repeated three times, when Eli perceived that a messenger from the spirit world had called the child, and instructed him how to act if he should hear the call again, saying, "If he call thee, thou shalt say, 'Speak Lord; for thy servant heareth.'" So Samuel went and lay down in his place." Again he heard the call, and answered as he had been directed. Then the message was delivered to Samuel for Eli, and proved to be a prophecy of judgments against

him and his household. (1 Sam. iii. 1-10.) Now, we wish it to be particularly noticed, that this communication was given to Samuel after he had lain down to sleep (v. 3.) It must, then, have been a dream, precisely like any dream we may experience at this day. In dreams, as every one knows, when we are apparently spoken to, the voice of the speaker is as audible to us as that of a person speaking when we are awake. Samuel had a dream, but no vision; in the dream, the angel or spirit spoke and prophesied to him, in the same manner as the thing would be done now with a dreamer having the gift of prophecy. But there is undoubtedly a difference between clairaudience in the waking state, and impressionable hearing during sleep. Some persons, even when awake, are frequently in an abnormal or impressionable spiritual condition, when they may be either clairvoyant or clairaudient, or both. This condition may be either constitutional or induced by the visitors from the spirit world. In the latter case, it is a gift, entirely independent of merit or constitution. It is then dependent upon the spirit communicating how much or how little the medium shall see or hear. A spirit has power to exhibit himself or herself wholly, or only in part, to the spiritual sight. Or to allow one individual of a company to see or hear him, and conceal his presence from all the rest. The angel, who appeared to the ass which Balaam was riding, did not open the spiritual sight of Balaam until after he had opened his hearing. His voice was heard first, and this led Balaam to suppose the ass was speaking. When Moses and Elias appeared to Jesus, the disciples were thrown into a deep sleep, and did not hear the conversation which took place. But their spiritual sight was opened, both before and after the conversation, so that they recognized the spirits of Moses and Elias. The same thing occurred to Saul, and those who were with him, when on the way to Damascus. Neither Saul nor the others saw any one, but all heard a voice; for they were made clairaudient, though not clairvoyant, by the spirit communicating. (Acts ix.) The brightness of this spirit was so great as to blind Paul's natural vision; and he remained in this condition until Ananias, being impressed by a spirit to go to him and heal him, went, and removed his blindness.

Mr. McMonagle read portions of Dan. vii. and viii., wherein Daniel records his visions in dreams while upon his bed, in relation to the future kingdoms of the earth. In chapter viii. v. 15, 16, Daniel has a vision of the "appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, 'Gabriel, make this man to understand the vision.'" While this voice was speaking, Daniel was "in a deep sleep on his face toward the ground." Yet he heard all that was said, being rendered clairaudient by the angel.

The Rev. gentleman wished particularly to distinguish between the commands given to the prophets, in visions and dreams, and the control of mediums by spirits. He seems to labor under the misapprehension that all communications must come by or through mediums under physical control. Nothing could be more misunderstood. A medium under control is more or less entranced—that is, in a "deep sleep"—like Daniel, Ezekiel, and all the prophets of old when they saw their "visions." But spirits can and do communicate by mediums while in a perfectly normal condition, in the waking state. Nearly all the physical manifestations are made without entrancement of the mediums, and even sometimes without the medium's knowledge of their occurrence. And, as in the case of Saul of Tarsus, some hear spirits without seeing them; some see, but do not hear them; others both see and hear—sometimes while entranced and sometimes not.

Iamblichus, the philosopher, who lived about the beginning of the fifth century, wrote as follows of dreams of inspiration and ordinary dreams:

"At the approach of such a divine inspiration in dream, the heart begins to droop, and the eyes involuntarily close, as in the middle state between sleep and waking. In ordinary dreams we sleep fast and perfectly, we cannot with sufficient distinctness determine what is present to our imagination. But when the dream comes from God, then we do not sleep; we perceive perfectly all the circumstances, and that much more so, and a waking state. And on this kind of dream is soothsaying founded. The life of our soul is double: a part adheres to the body and a part disengages itself from it, and is of a divine nature."

"In the waking state we use almost always only the corporeal soul; in sleep, on the contrary, we are, as it were, released from every bond of the body, and avail ourselves of that circumstance, and of body detached soul, and then this spiritual or divine part quickly awakes, and acts according to its proper nature. Now, since the mind relates to the being, and the soul contains the foundation of all occurrences already in itself, it is no wonder if out of a general occasion the future also is foreseen. But when the soul unites her double nature, that is, the life of the body and of the understanding with the general spirit out of which she is taken—then will she demand a more perfect vaticination; then she becomes filled with all the knowledge of the general universe, so that she also experiences what takes place in the upper world."

He also says of the subjects of mediumship: "The reason why only certain persons, more particularly the simple and young, are fitted for subjects of divination, arises from the fact that these are more easily affected by the spirits than others."

Mr. McMonagle asked, rather foolishly, we think, whether mediumship could not be considered a mental deformity or derangement. We would answer, Yes, if the mediumship of the prophets, of the apostles, and of Jesus himself, was a deformity.

The Rev. gentleman has a penchant for calling mediumship "magnetic." It is not so, in any restricted sense. Everything in Nature is magnetic, in a general sense. But the conditions necessary to mediumship are not magnetic, but electric. The nerves of the physical system are used as so many wires, over which the spirit, by his superior power of will, telegraphs his wishes and sentiments either by writing or speaking, in the same way as the medium's own will does the same acts. The relation of a medium to a spirit—or of a prophet to an angel—is that of the negative pole to the positive in an electro-magnetic battery. The spirit is always positive, and the medium is always negative while under the spirit influence. But it is not true, as the Rev. Mr. McMonagle assumes, that mediums are wholly and at all times liable to the control of whatever spirit desires that privilege. No person can prevent a spirit or angel from talking to him, or from showing himself in dreams or otherwise. But any one can

refuse to be controlled physically or to be influenced mentally; and no spirit can enforce his will upon the medium against the latter's consent. This is so often proved in the experience of Spiritualists, that, to them, it needs no illustration. Mediumship, so far as submission is concerned, is a voluntary affair, and may be thrown off or resumed at will. But it depends much upon the desire of spirits to make use of it, and their intelligent exercise of the power of using it, whether mediumship be profitable to its possessor or not. For this reason, it becomes necessary to "try the spirits." No one need submit to a control or impression from a spirit who is disagreeable or uncongenial; and the latter are not likely to be attracted to uncongenial mediums. When, however, a spirit is the bearer of a message that must be delivered, the medium is made use of unconsciously, without damage or injury to himself. Yet, even in this case, the medium selected must be congenial to the spirit communicating.

Porphyry, an Eclectic philosopher of the fourth century, wrote thus on this point:

"The mind," he said, "must be purified if it is to become a participant of the power of God and His angels. There are good and bad spirits; the good conduct everything to healing, insure our health, and assist us in our business and exertions. The good spirits warn us in dreams of impending dangers, or by some other means."

Iamblichus, his disciple, also repeats the same truths in equally distinct terms:

"There are good and bad spirits; and according to their character are the vaticinations true or false. Vaticination itself is not the work of nature or of art, but a gift of the divine beneficence. The prophesying conferred on us by the gods (good spirits) takes place in dreams, or in a medium state between sleep and waking, or in a state of full wakefulness. It is often as if we heard voices speaking. Sometimes there appears a pure and perfectly quiet light to the soul, during which the eyes remain closed, while the other senses are awake, and comprehend the presence, the speech, and the actions of the gods. But all this is perceived with perfect distinctness when the eye too sees, and the invigorated understanding is at the same time excited with that peculiar faculty. All these circumstances are of divine origin when they contain anything of a prophetic nature, and are not to be confounded with ordinary sleep; therefore, speak not of sleep in connection with divine dreams."

"As many do not deserve these prognostications in divine dreams, or regard them as human things, they have but seldom or never such a knowledge of the future; and therefore they doubt, and this very unjustly, that there may be also truth in dreams."—(Iamblich. l. c. sec. iii. c. 2.)

Mr. McMonagle doubts the advantage of mediumship, when it leads the medium to unbelief in the Bible, and to scoff at it as the word of God. No Spiritualist can be pointed out who scoffs at the *truths* contained therein. But when it is insisted by the clergy that the entire Bible is the word of God, and all the word there is or ever will be, we beg to be allowed a certain freedom of opinion in regard to such a dogma. What is God now, and where is He, that He should not communicate with His children as freely now as formerly? Is there not as much necessity for it? Would not direct communication, which the clergy say took place in Bible times, be as effectual now as then, in inducing obedience to natural laws? But direct communication is an impossibility; as we have shown in a former article, and the New Testament sustains the assertion.

Mr. McMonagle read a spirit communication from the New Testament—no other than the parable of Dives and Lazarus! It appears that Dives, represented as being in hell, sees Lazarus in Abraham's bosom, and prays to Abraham for relief, and that his friends on earth may be warned. Why did he pray to Abraham? Why did he not pray to God? This being a parable, however—that is, a story—we ought not to expect an orthodox way of praying to be inculcated in it. But it seems rather foolish to call a fable like this a spirit communication; yet Mr. McMonagle quoted it as such without wincing, as if unconscious of misrepresentation and innocent of fraud. Perhaps he is; but if so, it is owing to his innocence of knowledge also.

One more remark of the Rev. gentleman will be attended to, and then we shall leave him for the present. He insists that only those spiritually developed as mediums are really Spiritualists. What the signification of the word may be in his vocabulary we know not; but we find that Webster's definition is radically different. He says it means one who maintains the doctrine of Spiritualism. Mr. McMonagle will discover ere long that he has admitted too much already in regard to the possibility of spirit communion, to allow of a cessation of his inquiries, or a stopping of his convictions as he proceeds in the investigation. In admitting entrancement, mediumship, and the obsession of evil spirits, he has, as we said in our first article reviewing his first three lectures, begged the whole question, and given up the main point of opposition on the part of Bible religionists to the truth of Spiritualism. We accept this surrender in our favor, and have thus far been able to prove, from the Bible itself, all for which we contended in the beginning of this controversy. There is nothing in this surrender for which we have to thank Mr. McMonagle. Yet he deserves credit for one thing; which is, that he is the only clergyman in this city who has the courage to discuss this doctrine, upon Bible grounds or any other. We do not, however, think it will be profitable for us to continue our review of his lectures further. He proposes to speak next of the Holy Spirit. Our opinions on this point may be expressed in very few words. We believe all spirits are holy who lead holy lives. We do not believe that there is a spirit specially entitled to that appellation more than others. Neither do we believe in a personality of the Godhead, bearing that title. The "holy spirit" is the property of every one that is holy; all that the title expresses applies to one good spirit as well as to another. This being our position, we can see no benefit in following Mr. McMonagle's course to the end. He will do well to read more of our literature, see and hear more of our mediums, and witness more of spirit manifestation, before again delivering a course of lectures upon the subject.

"THE TEXAS VINDICATOR."—A little paper, bearing the above title, has been received for exchange. It is a "woman's rights" paper.

Bishop Kip's Sabbatarian Bull.

W. I. Kip has recently issued a Bull, under the name of a "Pastoral Letter to the Churchmen of San Francisco," in which he inveighs against the laxity of the people of this city in the keeping of the Christian Sabbath, which he calls "God's holy day." Here is what he says by way of introduction of the subject:

In this city, whose population is composed of all nations, and where the laxity of foreign life is brought in to lower the high standard which, in our old homes, was alone recognized as of "good report," there are not wanting topics on which I might raise a warning voice. But I wish, at present, to speak to you on the desecration of the Lord's Day. I am no advocate for the severity of a Jewish Sabbath; but there is such a thing as a Christian Lord's Day, and the experience of the world has proved, that when its sanctity is broken down, and its hours merged into the hours of common life, religion itself decays, and all is swallowed up in an absorbing worldliness."

Yes; there is such a thing as a Christian Sabbath; but it owes its origin and authority to human law, and not to God's appointment, even admitting the authority of Moses to be from God. For the Sabbath of the Jews is the only one having even a pretense of coming from God; and this institution was abolished and rendered nugatory by Jesus himself, and by his apostles, without a new one being appointed to take its place. How dares Bishop Kip, or any other pretended Christian, to try the enforcement of an observance of days on a Christian people, when Jesus Christ himself opposed such observance both by precept and practice? Read what he said in regard of the Jewish Sabbath:

"The Sabbath was made for man; not man for the Sabbath."

"Which of you, if a sheep fall into a pit, will not lift him out on the Sabbath day?"

"Thou hypocrite! I doth not each one of you, on the Sabbath day, loose his ox or his ass from the stall?" and his adversaries were abashed.

"The Son of Man is Lord (and the sons of men are Lords) also of the Sabbath."

"And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things [healed the sick] on the Sabbath day."

Yet, not having Jesus' authority for even the Christian Sabbath, this Church dignitary has the audacity to brand those, who do not choose to observe it according to the prescription of the Church, as "violators of God's law"! But Bishop Kip has incidentally "let the cat out of the bag," and assigned the true reason for his new ebullition of Sabbatarian craft. He says that "all the sacredness of the day is lost in festivity, and hosts and guests are prevented attending the public worship of the Church." Here is where the shoe pinches. If people are allowed the "liberty wherewith Christ has made them free," (Gal. v. 1.) and pay no attention to observances of days, or of the so-called Christian Sabbath, the churches will be empty, and the preachers be shorn of their means of living; the foolishness of preaching will become more foolish in the eyes of the people, and each will do on Sunday what seems to him best, as did the apostles, and Jesus himself, on Saturday, the Jewish Sabbath. Paul said:

"Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the Sabbath days." (Col. ii. 16.)

The language here uttered is against Sabbath days, which, of course, includes the modern institution of the Christian Sabbath. There is no authority anywhere in the New Testament for the institution and enforcement of a Sabbath day for religious observance. Pope Gregory and his successors, and the Anglican Church and its successors in America, invented this device of a Sabbath in order to make the services of the Church and its preachers necessary to the people, that the dignitaries may lead luxurious lives at the public expense; that they may be enabled to govern the ignorant blockheads through their superstitious fears, and by their bigoted violence control the actions of those who are wiser; that this system may be perpetuated for the benefit of a class who produce nothing for the general welfare, yet claim the right to teach those who do, and make the latter pay roundly for being taught that which is of no earthly use. And that this fraud may be fastened upon the people, Legislatures are influenced to pass laws inflicting penalties for certain acts on Sunday that are thought perfectly innocent on other days. To sustain all this imposition, the clergy do not hesitate to lie, when they say that the so-called Christian Sabbath is "God's holy day," knowing that no authority can be found on record for such an institution. We defy the whole Christian Church to find a passage in the Bible upholding the religious observance of Sunday as the Sabbath; and as to the Jewish, or Saturday, the authority of the New Testament abolishes all respect for that.

MUTILATION OF THE PERSON.—Our mercantile

and merchantable dailies are making such an uproar over the improvement upon Nature lately practiced in the Jewish Synagogue, as enjoined by Moses and enjoyed by all pious Hebrews, that our Christian ministers had better quote Peter and Paul to them, or we shall soon see them advocating the passage of a law making circumcision compulsory upon all—"to the Jew, and also to the Gentile." "What advantage then hath the Jew? or what profit is there of circumcision?" (Rom. iii. 1.) Not much, we should say; though Paul seems to think there is. He, however, makes the profit to consist not in the ceremony, but in the obedience to law. But we are unable to discover why a law of Nature should be set aside, that a law of Moses may be fulfilled. If God had intended that men should be in the condition in which circumcision places them, He would have made them so; and then priestcraft would have been deprived of a great source of revenue among the Hebrews. The making of such a law against Nature is one proof that Moses had not the command of God as authority for it. Just as much authority, however, as for the Sabbath and all other religious observances. But Jesus, the priest of Nature, according to the New Testament, has changed all that.

A FORGERY PUBLISHED AS TRUTH.—The Pacific Gospel Herald prints the notorious forgery in relation to the person of Jesus of Nazareth, purporting to have been sent to the Roman Senate by Publius Lentulus—a forgery so barefaced, that nothing but illiteracy on the part of an editor is a sufficient excuse for publishing it. Consult Dr. Lardner, Mr. P. G. Herald.

Caricaturing Us.

This is the way the religious sectarian press report the proceedings of our Conventions. The Massachusetts State Convention of Spiritualists has lately been held in Boston. *Boston Herald* (Methodist) says of it:

"Their talk was chiefly in reference to the education of the young, deploring the evil effects of Sunday-schools in teaching that the Bible is to be believed, and that men are totally depraved, etc. One member said that he could perform all the miracles of Christ himself—that God has no further need of ministers, and that he had better go and raise potatoes; he (the speaker) was divinely ordained just as St. Peter was; that he had been at the head of the nation three times himself; and, when told he had exceeded his time in speaking, he knew no time. He wound up his remarks by pretending to talk Indian, screeching, whooping, and dancing a war-dance. One sister assailed the use of tobacco, saying that women have to clean spittoons when they should be elevating their nature. A brother, who chewed, was so nettled by her remarks, that he made an attack on waterfalls. One member said he had just come down from the skies, and another told a ghost story. One speaker said he did not want to be bound down to creeds, as he had no idea of what he may have to believe to-morrow! However absurd and insane this may sound to us, it is truly a melancholy spectacle to see so many intelligent men and women given up to delusions so monstrous, and doctrines so vile and pernicious. May the progress of this may be the progress of this most demoralizing of modern hallucinations!"

The *California Christian Advocate* copies the above without comment, but evidently endorses its falsities by publishing it. In spite of the adjuration to God to stay the progress of Spiritualism, it is making good headway, and will ere long supplant the old effete theology, of which the *Herald* and *Advocate* are exponents. We rather think God knows what He is about, better than these sectarians can inform Him.

TO OUR FRIENDS.—It is with unalloyed pleasure that we enter our *sancium* once more, after an absence of five months in a neighboring State. With regard to the result of our own labors there, we shall not particularize, but will simply say that they have been attended with a success that far exceeded our most sanguine expectations when we left this city in April last. Next week we shall take occasion to speak at some length of the efforts of those noble workers in the field of reform, Dr. Bryant, Mrs. Ada Hoyt Foye, and Mrs. C. M. Stowe. We hope our patrons will excuse our long silence in the BANNER, for with the Herculean task that lay before us in Oregon, our health would not admit of our contributing to its columns. We take pleasure in saying that whatever deficiencies have existed on our part have been more than made good by our associate. But hereafter, our friends may expect to hear from us regularly, from week to week.

CHIEF JUSTICE CHASE.—A correspondent of the *Christian Instructor*, who appears to have acted the spy upon the Sunday movements of the dignitaries at Washington, and dogged their footsteps, to see what denominational church they attend, professes to have discovered the religious proclivities of the members of the Cabinet, the President, the principal Generals, and Chief Justice Chase. Having seen the latter attend at a Methodist church, he forthwith sets him down as a Methodist. Nothing can be further from the truth. Mr. Chase has been for many years a Spiritualist. The church dignitaries and organs will wake up some fine morning and find many of even their own membership—as the Rev. Mr. Crisis says they are already—"tainted" with Spiritualism.

SUNDAY NOT THE SABBATH.—Last week, in the article referring to the Protestant Orphan Asylum, we inadvertently put Sunday for the Jewish Sabbath, on which day Jesus and his disciples made incursions upon the cornfields, went a-fishing, and filled up the remainder of the day in healing the sick. The fact is, we are so accustomed to hearing the lie repeated by the clergy, that Sunday is the "Sabbath of God's appointment," "God's holy day," etc., that we involuntarily fall into the error of repeating it ourselves. We assure our readers that we are not intentional liars, and will do our best to avoid the mistake in future.

ARE WE UNDER THE CIRCUMCISION?—The *Atlas* and *Bulletin* of this city published a full and lengthy account of the ceremony and practice of circumcision in the Jewish Synagogue on Saturday last, in the case of triplets of Hebrew parents in this city. This truckling to wealth and social position is nothing new with our Christian dailies; but, in view of Paul's denunciations in regard to the practice, and his assertion that the Gentiles are not subject to the law of Moses, but to the law of Christ, and comparing these with the noise made over the late ceremony, we may ask, Is this entire community about to be circumcised? (See Romans chap. ii. 25-29; iii. 1-31; iv. 1-15.)

A PIGMY ATTACK ON THE ATLANTIC MONTHLY.—Dr. Whedon, in the *Methodist Quarterly Review*, has attempted the Herculean task of annihilating the influence of the *Atlantic Monthly* and Dr. Oliver Wendell Holmes. Dr. Whedon devotes over two columns to the "heroic" work. The *Atlantic* is an outgrowth of the liberal tendencies of the age, and supplies a want of a vast number of the intelligent minds of our country; and this bigot, who don't like its theology, will find that it carries too many and too heavy guns for people of his caliber.

RETURN OF THE INVADING PARTY.—Our associate, Mr. Todd, accompanied by Mr. and Mrs. Foye, returned on the last steamer from Oregon. Two of the party remain behind as a rear-guard till October. These devoted workers did indeed invade the strongholds of orthodoxy in our neighboring State. Even the citadel of Methodism was stormed, and its champion, Rev. I. D. Driver, driven from the field. We shall give a summary of the campaign shortly.

TO OUR AGENTS.—We wish our agents in different parts of the country to take notice of our new schedule of prices for subscription to the BANNER OF PROGRESS, and to call the attention of people to it. It is in their power to assist us very much by giving a little attention to the matter.

A GOOD HOUSEKEEPER OBTAINABLE.—An American woman, just arrived from the Eastern States, would be glad of a position as housekeeper, or to take care of an invalid. Would have no objection to going into the country. Application may be made at this office.

COMMUNICATIONS.

SPIRITUALISM.

NUMBER TWELVE.

"But Ocean calls and heaves in vain,
Bound in the subtle moonbeam's chain;
And love and hope do but obey
Some cold, capricious planet's ray,
Which lures and leads the tide it charms
To Death's dark caves and icy arms."
—O. W. Holmes.

The origin of the faith in astral influences is lost in antiquity. In the most ancient records it is spoken of as being even then hoary with age. Cicero says that the Babylonians assert that they had "exact records" of the motions of the heavenly bodies "for four hundred and seventy thousand years, carefully noted down." The Book of Judges tells us that "the stars in their courses fought against Sisera." And in the Book of Job, the most poetical in the Bible, the Lord inquires of Job: "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth (the Zodiac) in his season? Or canst thou guide Arcturus with his sons?" It is found in the hieroglyphics of Egypt, and was the established faith of the Peruvians when Pizarro subjugated them; and also of the Mexicans when conquered by Cortez. The religion of both was subverted by their conquerors. It has found its way into every clime, and every language bears record of its presence. The names of the days of the week commemorate the faith of the past, and our Christian Sabbath is complementary to the worship of the Sun. We have not yet, in our language, given up the use of astral phraseology. When delineating character we preserve a recollection of the seven planetary temperaments; one man is styled Saturnine, another Jovial, another Martial, etc.

The seven temperaments corresponded to, and were believed to be, caused by the influences of the planets. Being of a higher order than the rudimentary four, not every one could claim a special interest in them—or, at least, have their presence positively demonstrated. The souls of all, in their present phase of existence, had their origin in one of the planets, to which they returned when they had perfected the conditions which alone could enable them to go home again. Failing in this, they "went to their own place," to undergo another process of purification. In the case of the latter, the planetary temperament would have a subordinate place in their constitution, as would be indicated by the absence of any planet in their ascendant at birth; the ascendant being the distance of thirty degrees below the eastern horizon....The first sphere, over which the Moon ruled, was the lowest in the series and the most sensual, and corresponded to the first four years of life—infancy. It sympathized with the phlegmatic or watery temperament—which is also the condition of infancy—and governed the cerebellum of the brain. It predisposed those under its control to watery occupations, and to a fondness for drinking. On those who had been prepared by their previous purifications—or were, as Astrology terms it, "well dignified"—this temperament conferred good temper, fondness of living at their ease, content with everything but locality; hence, they often moved from place to place. If, on the contrary, they were on the downward path, or "ill dignified," they became idle vagabonds, lounging around taverns, and living upon the more industrious. The archangel of this sphere was Gabriel, the Mighty One of God; the angel sent to announce to Mary her marvelous conception....The second sphere, over which Mercury ruled, corresponded to the age between four and fourteen. "In this period, the intellectual and reasoning faculties of the mind begin to take their character, imbibing the seeds of learning, and developing, as it were, the elements and germs of the genius, abilities, and their peculiar quality." It was the sphere of primary experience—the school of the planets. It governed the cerebrum, or reasoning faculties of the brain. Hence, an astrologer, in judging the mental capacities of any one from his horoscope, looks well to the positions of the Moon and Mercury, and judges accordingly. Being cold and dry, it sympathized with the earthy temperament. When well "dignified," the party had highly developed reasoning faculties—was inventive and ingenious, and could turn his hand to anything—a true-born Yankee—a Mercurial person. But, if "ill dignified," he became a cheat, a liar, and mischief-maker—a *chevalier d'industrie*. The archangel of this sphere was Raphael, the Healing One of God....The third, the sphere of love, over which Venus ruled, corresponded to the age of love, between fourteen and twenty-one. Those of this temperament delighted in love, whether of the sensual, spiritual, or religious character. When "well dignified," they venerated the Goddess of Love, and, like the "beloved disciple"—whose writings indicate his strong Platonic proclivities—their theme was love, and their God was Love. But, when "ill dignified," they ran into all sorts of venerable excesses. Venus was considered hot and moist, and therefore sympathized with the sanguine, or airy temperament. The archangel of this sphere was Ariel, the Graceful One of God....The fourth, the sphere of authority, over which the Sun ruled and gave rulers and governors to the earth, corresponded to the age of manhood—from twenty-one, when minority ceases, till forty. Those who had this temperament highly developed were ambitious to govern and lead,

"And proud beside, as solar people are."—Dryden.

Even as the Sun was the Lord of the Hosts of Heaven, so did they desire to be lords of the hosts of earth. This temperament, in its higher development, made men magnanimous and brave, reserved and of few words, and born to command. In its lower development, they were arrogant and tyrannical when they had the power; and were full of brag, and fond of dwelling on the purity of their ancestral descent than of emulating the virtues of their ancestors. It was also hot and dry; hence its sympathies were with the fiery or nervous temperament. Its archangel was Michael, the One like unto God.

Than the worship of the Sun, no other has had such a firm hold upon the affections and faiths of mankind—Christianity itself being only one of its illegitimate offspring. The following extract from a British periodical shows that the astral faith is

not yet removed from that center of missionary evangelization, Great Britain:

"The late Lady Baird, of Fern towers, in Perthshire, told me, that every year, at 'Beltane' [the Fire of Baal, or the Sun], on the first of May, a number of men and women assembled at an ancient Druidical circle of stones, on her property near Crieff. They light a fire in the center; each person puts a bit of oatcake in a shepherd's bonnet; they all sit down and draw, blindfold, a piece of cake from the bonnet. One piece has been previously blackened, and whoever gets that piece has to jump through the fire in the center of the circle, and to pay a forfeit. This is, in fact, a part of the ancient worship of Baal; and the person on whom the lot fell was formerly burnt as a sacrifice; now the passing through the fire represents that, and the payment of the forfeit redeems the victim. It is curious that stanch Presbyterians, as the people of that part of Perthshire now are, should unknowingly keep up an observance of a great heathen festival."

And on St. John's Day—being mid-summer, when the Sun has reached his greatest distance from the earth—a practice still obtains in Ireland and Scotland, of performing the Druidical rite of passing through fire, brought probably from Phœnicia, from whence came the original settlers of Scotland and Ireland. J. W. MACKIE.

AN EXAMINATION OF THE WRITINGS OF THE ANCIENTS.

NUMBER THREE.

The justly celebrated Luke Burke, in his studies of the Hebrew variations, as presented by Dr. Kennicott, gives us another tabular statement of considerable dimensions, showing how matters exist according to the Greek of Holmes; but I will not trouble the reader with it, because it cannot add any strength or weight to that already furnished; yet I will give the purport, for the purpose of satisfying the mind of any one who desires to investigate for themselves. In this table the headings are: Names; Before Generation; After Generation; Total Ages of Adam, Seth, Enos, Cainan, Mahalalel, Jared, Enoch, Methuselah, and Lamech. In collating this large table, there are innumerable manuscripts, running through a long series of years, referred to in monogram, with dates, countries, where found, and the many corrections these manuscripts have undergone at the hands of deeply interested pious and villainous hypocrites.

The author remarks: "The first glance at this table will show the inquirer that he has got into a region of various readings very different from that presented to him by the Hebrew manuscripts. Instead of some eight or nine variations found in some three hundred manuscripts, he has about 118, found in a much smaller number of manuscripts! Are we to say, then, that the Christian scribes were, in general, so wretchedly careless that they made twenty errors where a Jew made but one? These things, therefore, evince design, not accident. We find one variation followed by more than 32 authorities, another by 18, a third by 9. There are three which are each copied by four manuscripts, four which are copied by three each, and two which have each two manuscripts agreeing in them; thirty-one only are single variations, and some of these, at least, are as clearly intentional as any of the others. As to the variation which makes Methuselah live 782 years after the birth of Lamech, instead of 802, no one can doubt of its being intentional. 788 is the Hebrew date, and it was here copied from the Hebrew for the same reason that the Hebrew was previously invented, namely, for the purpose of bringing the death of Methuselah within the antediluvian period, instead of fourteen years after it. Codex viii. has the total age of Methuselah 947, while four authorities have his generation 165. The whole number of variations in the case of Methuselah is 60; more than half the number in the entire Antediluvian Chronology. Every one of them but four, or at the utmost five, namely, those making the generation 105, and Codex lxxii., making the total age 965, have reference to the error in the age of Methuselah. This fact is of course significant, and at once reduces, to nearly one-half, the number of variations that can be supposed accidental. This number is easily reduced still further. Codex Arabicus ii. has all the Hebrew numbers in the case of Lamech. The Chronicon Orientale has the generation like the Hebrew, and, for anything we know to the contrary, may have the other periods in harmony with this generation. Codex exxvii. has the Samaritan numbers in five instances. The Slavonic version gives us both the Hebrew number in the case of Adam, the American edition gives one of them, and the Ostrogoth version the other. Thus we have 13 more intentional variations, making the whole number, thus far, 73 out of 118. Nine manuscripts make the total age of Methuselah 795, instead of 805; four make the generation of Adam 330, instead of 230; four others make the age of Enos' after generation 915, instead of 715; and four make the generation of Lamech 180, instead of 188 or 182. Three make the total age of Lamech 755; while three others make it, respectively, 733, 765, and 768. These make 27 other cases, in which the intention is apparent, though less obviously than the former. So that we thus have 99 cases, out of 118, which cannot be reasonably attributed to accident. And even of the remaining nineteen, there are not more than two that have any unequivocal indications of being accidental. The substitution of 300 for 30, in Codex xvii., in the total age of Adam, is evidently accidental, as is the 805, for 205, in the Coptic version, of the generation of Seth. Accident may also have occasioned some of the other changes, but this is not probable. When Origen, in the early part of the third century, began to collate these manuscripts and versions, he was confounded at the clashings which he discovered in them. Whole passages existed in some (Greek Biblical MSS.), for which there was no counterpart in others, nor in the Hebrew, nor Samaritan. The reader will here naturally ask, How is it that the commentators have managed to confront these hosts of difficulties, and yet avoid the inevitable inferences which a clear view of them discloses? The answer is simple. They never have fairly confronted them. They never have classified them, or analyzed them, in a manner likely to lead to the truth. They would not admit that any conclusion could be true which did not harmonize with their preconceived theory of the entire inspiration of every portion of the Scriptures—of every point, from which they neither wished to recede nor dared to recede. Their works, therefore, present us with little more than vain attempts to reconcile, to soften down, to slur over these contradictions. Thus, it is evident that this antediluvian chronology, as we now have it, is not the work of any one person, or of any one era. In its original form (not earlier than B. C. 120 to 420), it was not only contradictory to all human experience, and to the laws of organization, but also glaringly self-contradictory. It is plain, too, that it has been repeatedly altered, in various ages and by various people, and that these alterations have been made in a perfectly arbitrary manner, and without any reference to facts or historical data bearing upon the subject. Who can say by whom, or when, it was drawn up, or how many

stages it has passed through previously to the changes we have spoken of? Is it not folly, then, to pretend to regulate history by a series of numbers thus tampered with, to say nothing of their scientific and historic impossibility?....Folly! It is worse than folly; it is an absolute disregard of every principle of rectitude; an impudent mockery of educated reason; a perpetuated insult to honest understandings; and a perdurable dereliction, on the part of interested and self-conceited supernaturalists, of Almighty truth. Ignorance, abject ignorance, is the only plea through which future sustainers of gaseous numerals can escape from the merited charge of knavery. Let imbecility impale itself, henceforward, on either horn of this dilemma for the edification of the learned; and with the derisive jeers of men of science, who are now endeavoring to reconstruct a solid chronology out of the debris of universal and primeval humanity yet traceable, in their various centers of creation, upon our planet's superficies."

Those who have followed the course pursued in these articles, must, if they place any confidence in them, be aware of the conjectural hundreds of thousands of variants proceeding from what Kennicott, De Rossi, and the Rabbis qualify as the "horrible state" of the manuscripts of the Old Testament. They may also infer the historical metamorphoses of alphabets, and the alterations of numbers which, to suit different schools of theology, the Hebrew and Samaritan texts, and Septuagint version, underwent between the third century B. C. and the fourth century after. And will any sensible person dare affirm that educated clergymen are ignorant of these things? And, if knowing them to be true, what brazen impudence and contemptible assurance to brow-beat and anathematize their fellow-men, for not believing as they wish!

J. D. PIERSON.

A Remarkable Test.

GRASS VALLEY, CAL., Aug. 26, 1867.

EDS. BANNER OF PROGRESS:—At a private circle held at the house of a gentleman in this place, on Thursday, a lady (Mrs. S.), became entranced, and gave a most interesting message from a Dr. Dodd, who stated that he was executed for forgery in the reign of George the Fourth, or George the Third, I forget which, with all the particulars. Now, there was not a person present, who had ever heard of a Dr. Dodd, or read or knew anything of such a man. For myself, I am quite satisfied that there was such a man executed in England. I have in early life been somewhat acquainted with his pathetic history, but at present I cannot get access to any work that speaks of his case. Now, then, to assist in verifying the message, will the editor please say if there was really such a man, etc.?

Truly yours, J. A. TYLER.

P. S.—I was not at the circle.

REPLY.

Dr. William Dodd was an ingenious divine, of Bourne, in Lincolnshire, England, where he was born in the year 1729. He was ordained in 1753. He became celebrated in the literary world as a contributor to standard publications, and was remunerated liberally therefor. But his style of living was extravagant, and to meet the extraordinary demands upon his purse, he was tempted, in 1774, to offer a bribe of £3,000 to an influential lady at court, in order to obtain through her means the rectory of St. George's, Hanover Square. But he had calculated upon the wrong premises; the lady was not to be bribed, but informed against him to the Chancellor, and the circumstances were at once laid before the king, (George III.) His name was in consequence struck out of the list of chaplains. From this time, his journey to ruin was rapid. After a visit to France, he returned to England and preached at Magdalen Chapel, February 2, 1777. Two days after, he forged a bond as from his pupil, Lord Chesterfield, for £4,200, and upon the credit of it obtained a considerable sum of money; but detection instantly following, he was committed to prison, tried, and convicted at the Old Bailey, February 24th, and executed at Tyburn, June 27, 1777. M.

"SIGNS OF THE TIMES."—We are unavoidably compelled to again defer an article under this title till next week.

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